2.Evans-Pritchard E-5 (1934) 1949
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assimilation of these tribes were incomplete when European occupation of the country slowed down the momentum of colonization. The tribes living to-day to the south of the gulf who are said to be Lou in origin and who speak Lou are Kano, Nyakur, Kanuonyo, (Nkumbo, Kalondo, and Kanuonuon), Kwia, Kanyala, Gem, Kanyamon, Karuga, Kadem, Kwalwal, Kanyalwa, Kalwa, and Sakwa. The other tribes on the sketch-map are occupied by Bantu tribes who either speak Lou only, like the Kager (included in the map in the Kwia location) and the Mabaa; or speak Lou as well as their own language, like the Kanyamga, Kabeinget, and Gwasi. In one instance, that of the Wanjare, who are immural to the Kanuonyo, a Lou tribe is said to have adopted a Bantu dialect to the loss of their own tongue because, according to the Lou myth, their ancestor killed his father in a hunting accident, and they are, on account of their Lou origin, regarded more favourably by the Lou than other Bantu-speaking tribes. The Kanuguinsio and Kanyamdago are said to be of Nilo-Hamitic origin, though both speak Lou to-day. Tribes which to-day speak only Lou and have Lou customs are regarded as Lou and it would be most insulting to call a member of one of them 'Jumma' or 'Lunga'. There is much intermarriage between Lou of pure descent and assimilated or partly assimilated Bantu. At the present day there is also some intermarriage with the Kisi Bantu, though I was told that a Lou would not take one of their daughters as his chief wife. In Central Kavirondo assimilation in the areas of conquest and settlement has gone much further and, except for the Wuketo, who speak both Lou and Bantu, the line of linguistic cleavage is clearer cut.

Lou expansion at the expense of the Bantu was like a line of shunting trucks, each tribe driving out the one in front of it to seek compensation from one yet further in front, generally a Bantu tribe. Thus when the Uyoma and Asembo tribes jointly occupied what is now Uyoma territory they found there the tribes of Kanuonyo and Gem (of South Kavirondo) whom they pushed across the gulf into what was then Bantu country. Later the Uyoma people drove out the Asembo people into their present territory. These movements have led to a considerable dispersal of lineages so that lineages of the same clan are found to-day in both Central and South Kavirondo. Lineages of the mawodhas are found in the Gem tribe of South Kavirondo and in the tribe of the same name in Central Kavirondo, lineages of the Kanyala tribe have agnatic kinship with the Jokadem lineage of the Alego tribe, and the Lou elements in the Luwoli and Kanyagwa tribes of Tongaryiko are said to have come from Kajulu and Rachuon and to have kinsmen in those areas.

It is not surprising therefore that the Lou conquerors who pushed other Lou tribes into contact with, and conquest of, Bantu are held to have been the least influenced by Bantu culture in their speech and way of life. This reputation is enjoyed by the people of Uyoma, Sauri, and Asembo. The low-lying country of these tribes, a thirty-mile savannah plain with patches of swamp and useless grassland, from which Sauri takes its name, suffers from seasonal drought: in all reminding one of the homelands of some of the Nilotic cousins of the Lou in the Sudan.